The Bombay Guardian.

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WEEKLY REVIEW.

—All the Brahmins of Rutnagherry, to a man, met at the temple of Vithoba and called upon Mr. Waman Abaji Modak to renounce his advocacy of the liberty of re-marriage for widows, under a threat of excommunication. We rejoice to say that he refused to disown his convictions, and declared that he would fear God rather than man. He was thereupon excommunicated, and his enemies are about to petition the Director of Public Instruction to take from him the mastership of the High School. We are indebted for this intelligence to the *Indu-Prakash*. We have no doubt the Brahmins will induce many to withdraw their children from the High School for a season, but we are quite sure that the Director of Instruction will not yield to devices of this kind.

—A railway in Mesopotamia! The Turkish Government have ordered a survey to be made, and a number of employés have arrived in Bombay on their way to that ancient land. It seems strange that such an extraordinary circuit as this should be needed in order to reach it.

—Mr. Rudolf Falb thinks that earthquakes are caused by the attraction of gravitation exerted by the sun and moon on the internal waves of the earth, especially at the time of new moon.

—The *Poona Observer* has a lengthy notice of one of the oldest members of our European community, who has just past away after a residence of 44 years in India, Mr. James Williamson. We have known him intimately for twenty years and have ever held him in very high regard as one that adorned the doctrine of God his Saviour. He loved Christ and the people of Christ and the gospel of Christ, and honored that Gospel by his inflexible probity, his beneficence, his zeal for every good work.

—In our issue of the 7th we expressed our surprise that invalids should be sent home by the steam transports, and landed in England in winter, a few weeks after having left the tropics. The matter seems now to have gained attention at Head Quarters, Simla. An order has just been issued, to the effect that men who shall be medically deemed unfit for such an abrupt transition, shall not be despatched.

—Mr. Lyne (Father Ignatius) has entered on a mission in Islington, that region of darkness and Protestant tyranny, to declare to the Islington Protestants true liberty as opposed to the mocking shadow of which they boast. At his first Lecture he said he 'would not shrink from asserting that monasticism was the one condition of life in which man could best study the mind and will of his Divine Master, and thus arrive at that true freedom compared with which all other ideas of liberty were miserable vanities.'

His next Lecture was to be on the Reformation. We should have suggested 'Barbara Ubryk.'

The Report of the Pensioners' and Widows' Fund exhibits a prosperous condition of things. The contributions of the public were largely increased in 1868 and there was in addition the Government grant of Rs. 2,400. There are about 50 inmates, and their comfort and welfare seem to be well looked after.

In December of last year we published a letter from the Rev. Mr. Martin of Nusseerabad, appealing for help on behalf of the famishing. Aid was generously given in response, and on the 8th of May last we gave an account of the expenditure of the sums contributed. It was then thought that no further help would be needed. But we regret exceedingly to learn that there is at present very great distress in Rajpootana. We beg to refer to a letter on the subject in our columns.

We understand that Drs. Bühler and Keilhorn, deputed by Government to search for Sanscrit manuscripts, report very favorably of the success that has attended their efforts during the current year. Dr. Bühler reports having visited a number of towns in Guzarat and Kattyawar where Sanscrit learning is cultivated, had interviews with native scholars, and explained to them the object of his visit. They showed him lists of their books and brought for his inspection those that he wished to see. At Junagadh he had a singular illustration of the tendency to misapprehend the attention paid by orientalists to the literature regarded as sacred by people of this country. He was waited upon by a deputation with an address containing such questions as the following:

(1.) Whether in Europe, especially in Germany, the learned lived according to the Brahminical law?

(2.) Whether they performed sacrifices, as a European had done in Poona (Dr. Haug)?

(3.) Whether I preferred sacrifices or the study of the Vedánta as the road to salvation?

(4.) How, supposing that I was descended, as I had told them, from the Aryan stock, I could consider myself entitled (adhitrita) to study the Vedas and Shastras, without having been initiated?

We had frequently occasion, while Dr. Haug was in this country, to speak in strong condemnation of his deliverances regarding Brahminism and Zoroastrianism as calculated to prejudice the cause of truth and give very erroneous ideas to the people of Western India. Other orientalists have also spoken of the works reputed sacred here, in a way that would be understood by European scholars, but would very easily lead to unhappy misconceptions on the part of Hindoos and Parsees. Dr. Bühler disclaimed all belief in the Vedas and Shastras, and at the same time satisfied his interrogators that he had no sinister intentions against their creed.

The movement for the restoration to Hindu widows of the liberty of marriage, is a movement in the interests of morality. The grand objection to the restriction now laid upon that class, is that it is eminently demoralizing. They who would gladly make the widow burn upon the funeral pyre of her husband, compensate themselves for the abolition of Suttee by making widowhood a kind of living death, and often by the treatment to which they subject her, drive her to seek such miserable independence as a life of prostitution would afford. The poor creature may have been left a widow in childhood; she is not merely condemned to celibacy, she is regarded as one upon whom rests a kind of curse; the displeasure of the gods follows her, probably for some crime committed in a former birth; those around her think it a duty to oppress and humiliate her; her head is shaven, her garments are altered, so that the badge of her reprobation may be ever present, encouraging all to insult and contemn her. She is taught to take the same view of herself that others take, and to believe that she really deserves all these reproaches and injuries. She longs for death and does not find it; she wishes that the rite of Suttee had never been abolished.

The Remarriage Reform is then a very important one, though, as we have said, the root of the evil is in the early marriages. But surely it cannot be questioned that they who come conspicuously forward in a reform of this kind, should not be persons who themselves set the laws of morality at defiance. We had a remark to this effect in our last issue, and we regret to find that what we said has given pain to some of those who have taken a leading part in the movement and against whose characters we know not that there is a breath of suspicion. We should be sorry to say a word to weaken the hands of these promoters, or to give encouragement to those who denounce them as excommunicated. Our hearty sympathy is with them and they may be sure that the respect of all good men will follow them if they endure unto the end.

The thing which had particularly outraged our feelings and those of others, was a certain procedure which we do not feel ourselves called upon to speak of publicly, on the part of one whose name has been very conspicuously mentioned in connection with this remarriage matter. Had we been as well acquainted with the leadership of the movement as we now are, we should not have spoken as we did. We had argument for a strong expression of reprobation; but

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we should have distinguished between those who are recognized as the true leaders of the movement andwho have the confidence of the party, and others.

THE *Bombay Catholic Examiner* having occasion to mention the death of an unfortunate gentleman who accidentally shot himself, says:

"The poor young man survived hardly four minutes, but happily the Rev. Father Caprotti, the Rector of the College, was beside him before he breathed his last. Amidst the grief which was naturally felt by every member of the College and by all that had known the young man who had been so suddenly torn away from them, there was one great cause of comfort, in the recollection of the devotion with which he had daily attended the devotions of the last month of Mary. Though his death was sudden, yet seeing that he was a servant of Mary, it may be justly believed it was not unprovided."

If this is not 'another Gospel' we know not what would be. Imagine the penitent thief on the cross addressing himself not to Jesus but to Mary and asking her to remember him and give him entrance into the kingdom of God. He that said to the thief, This day thou shalt be with me in Paradise, said to Mary standing near, Woman, behold thy son, and to John, Behold thy mother.—Poor consolation have we concerning our friends, if our hope rests upon the fact that they have been servants of Mary. Not one of the apostles or other Christians mentioned in the New Testament, is found speaking of himself as a servant of Mary. Would it not be more consistent if our Roman Catholic friends called themselves Marians, and left the name of Christians to those who regard Christ's name as the only one given under heaven whereby we may be saved?

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SATURDAY, AUGUST 28, 1869.

REV. JOHN POURIE.

WE have been favored with a handsome octavo volume containing 'Memorials of the Rev. John Pourie.' The publication of this volume is a testimony to the strength of the impression made by the character and labors of Mr. Pourie upon the congregation of the Free Church of Scotland in Calcutta. Mr. Pourie came out as a missionary joining the Free Church Calcutta Mission in 1855. 'He soon gave in his hearty adhesion to what is known as the educational system of Missions to Hindoos and Mussulmans.' 'His accurate scholarship and trained powers as a teacher, gave him much influence with the students.' He spent about five hours daily in the Institution, occupied with classes for the Bible and Evidences, History and Mathematics. At the public Exhibition in December, 1856, Mr. Beadon, Secretary to Government, declared with emphasis that 'no Institution or Government College in this country, with which he was acquainted, had done so much as this for the diffusion of sound knowledge among the Natives.'

Mr. Pourie took an active part in the work of organizing the Zenana Mission.—We do not gather from the Memoir that he acquired the Bengali language. He found a sufficient sphere of labor among those who understood English.

But in October 1857 he was invited to succeed the Rev. John Milne as Minister of the Free Church of Scotland in Calcutta, and the remainder of his life in India was devoted to this ministry. We cannot but regard it as a thing to be deprecafed, that an English congregation should invite a missionary to leave his work among the Natives and become their Pastor. It is not enough to say that he will retain his interest in the Natives and continue to exert an influence over them. It is an easier thing for an English or Scotch congregation to get out a man from home, than it is for missionary societies to find a man for mission work. And usually, when the European congregation invite a missionary, they ask for the one that can be least spared. We make this remark generally; it is not for us to judge as to the particular instance in question. Mr. Pourie gave good evidence of being an earnest and sincere preacher of the Gospel, and seems to have commanded the respect and warm regard of Christians of all classes in Calcutta. It is a great privilege to be permitted to minister to a congregation of advanced Christians, prepared to follow you sympathetically in your deepest unfolding of Scriptural truth and Christian experience; to those who can appreciate strong meat, and who will uphold you by their prayers. The church over whose ministrations Mr. Pourie was called to preside, have given a remarkable example of liberality in what concerns their own church existence. They gave £11,864 for the edifice in which they worship. They have invested about £6,000 in Trust funds for ministerial support. A stipend of £600 (sometimes £840) a year is secured to the minister. But this gives a slight idea of what they have done for the Gospel. "Throughout its history of a quarter of a century the Free Church congregation of Calcutta, consisting on an average of 100 subscribers, has raised for the work of the Lord both in its midst and among the heathen, no less a sum than £79,235, or at the rate of £3,100 a year. Of this sum £26,015 has been raised for missionary purposes." Who will say that it would have been better for themselves or for the church of Christ at large, that this little band should have been in connection with the State? Surely it would have been a loss and a misfortune, if they had been relying on the State during this quarter of a century.

We are told that Mr. Pourie was instant, in season and out of season, in visiting his people. "In the experiences of pastoral work he found that material, and that elevation of spirit, which made his pulpit services so impressive." This is an important remark. The pastor cannot afford to remain without continual and intimate contact with his people. His pulpit labour will be facilitated by it, and his words will more surely come home to the hearts of the people. Mr. P. seems to have been particularly useful to young men.

For the sake of Mrs. Pourie's health, he went to Scotland in 1864 and there lost his own. The seeds of his future ailments were laid in a feverish cold caught at Brodick. A year and a half's labor in Calcutta, and he had to leave for Australia where he died, at Sydney, September 4, 1867.

The Sermons published in this volume are calculated to give a high idea of the ministerial ability and elevation of character of Mr. Pourie. We have thought that we could not do better than transfer one of these discourses to our columns.

THE SACRED VEIL.

IN our Epitome will be found the details of an affair which is now sending a thrill of horror throughout the civilized world. A Carmelite nun, member of a sisterhood at Cracow, incurred the resentment of her associates and was by them immured in a cell without fire, light, clothes, and with only so much food as would keep the life in her wretched body, for 21 years. To read the account is to see that she was barbarously murdered, not once, but daily during all these years. There was every day the crime of a new murder added to the horrible catalogue; for to leave a fellow-creature in such unspeakable misery was cruelty greater than would have been shown in despatching her. Of course it was never intended or imagined by the sisters that her misery should be so long protracted. It must have been frightfully inconvenient to have her living on in that fashion under the same roof as themselves. It was fully expected that nature would co-operate with them, and cause her to fall over the precipice, over which they had half flung her. They dared not out and out, literally, break the command, Thou shalt not kill; their confessor would never justify that; but surely the saints, the Virgin Mary would see to it that their holy residence should soon be uncontaminated by her presence. They wanted her dead, but wanted that God should in some way take the responsibility of it. Her continuing to live during all these years, looks like a continuous miracle; as though the will of God had set itself like a brazen wall against them, and made it impossible for her to die while the veriest minimum of the conditions of life should be supplied.

It is the abolition of the Concordate between Rome and Austria, that has made it possible for the outside world to come to the help of this poor creature. A few years ago the civil power would have been unable to obtain admittance within the gates of this Carmelite convent. The opportunity of committing these deeds of darkness existed, with some exceptions, wherever these institutions existed. Miss Saurin may read about Barbara Ubryk and congratulate herself that Hull is not Cracow, and that there is a circumambient atmosphere of Protestantism in England that tempers the Draconic codes of convents. Roman Catholic Europe is only now, in the year of grace 1869, passing out from the domination of a system which for more than a dozen centuries allowed the inmates of monasteries and convents to commit deeds worthy of Nero without fear of detection. Since the Reformation began to be, light began to be flashed upon these horrors; few, comparatively, have been discovered, we may well believe; but though comparatively few they are really many, enough to make a very large volume, a work perhaps almost equal to the Acta Sanctorum. Only the other day, the revelations of the Quemadero in Madrid, lifted the veil from myriads of auto-da-fes of former centuries. When the revolution occurred in Rome, and the chambers of the Inquisition were penetrated, horrible records of ancient crimes were found.

Is there really anything very mysterious in the occurrence of these deeds of darkness? Is not the possibility of such bound up with the system which requires the nuns to regard the voice of their superior as the voice of God, and to know no virtue but what is comprehended in the duty of obe-

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dience to the abbess and the confessor? If any thing occurs within the walls that would damage the reputation of the convent if known, what more natural than that the possibility of divulging it should be taken away at any cost, by measures even the most extreme? Do not the interests of Mother Church require it?

SIMPLE LESSONS FOR EARNEST LEARNERS.

A NOTE OF WARNING.—VII.

Gal. 6: 7,8.

THE last chapter of the epistle to the Galatians is a collection of gems of gospel truth, setting forth in clear outline many of the doctrines and duties of the Christian faith. It contains precepts and promises, warnings and encouragements. We ask attention at present to the following words from this chapter:—"Be not deceived; God is not mocked." The words which follow show that the deception spoken of is in reference to religious things: "For whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

It is specially in regard to deception in religious matters that we need to listen to God's warning voice. If men do deceive themselves in the common affairs of life and do not succeed in their trade or profession to their hearts' content, they are disappointed and are often inclined to take very gloomy views of life; but how trifling are the consequences of such mishap compared with those that arise from self-deception when the soul's eternal interests are at stake? Then again, the things of time are visible, tangible things, but changing withal; and men can generally adapt themselves to their changing circumstances: but the things unseen and eternal too often have for us but a vague and visionary existence, and we need to be roused up to a full sense of our real position by warnings which carry our thoughts forward to that region which lies "beyond the flight of time, beyond the reign of death."

We may be sure that if the warning were not needed, it would not be given. We shall consider afterwards the general statement which Paul brings in to give greater force to the admonition, and meantime let us look to the exhortation itself.

"Be not deceived; God is not mocked." There are men whose creed if expressed in words would deny the need of this divine warning. Many suppose that the great thing needed is earnestness;—that if a man is only in earnest, it is little matter what he really believes. It is hardly necessary to say that this opinion is entirely at variance with Scripture statements. The Bible looks at man's state and sin from God's point of view and not from man's. In this way alone can we get a true idea of the nature of sin. It is by God's law we are to determine what is sin and what is not sin. When we either transgress that law or do not come up to its requirements, we are guilty of evil. It is utterly inconsistent with the holiness and unchangeableness of God to suppose that every man can please Him by following the devices of his own heart. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." "What fruit had ye in those things whereof ye are now ashamed?" asks an apostle, "for the end of those things is death." If earnestness were the only thing needed without regard to what we are earnest about, these warnings would never have been given. Is it all the same whether a man be earnest in rebellion or loyalty, wickedness or righteousness? Does a mariner voyage on without even examining whether his compass or chronometer gives right or wrong indications? Are all earnest men travelling in exactly the same way? Some men by a strange blindness cannot see the deceitfulness of their own hearts, and even when God calls to them to take heed to their ways, they shut their eyes and wander blindly on. The apostle Paul was very earnest in persecuting the Christians; but he got his eyes opened and, instructed by God's Spirit, he warns us to take care lest we too deceive ourselves, for God is not to be mocked. There is a last stage in the life of some men which illustrates the matter before us. A sufferer lies on a bed of pain; friends pity him and do all they can to alleviate the agony. By and bye the suffering ceases and he tells those around him that he will soon be well. But the physician knows that this is his worst sign, for mortification has set in: they may go make his coffin and dig his grave. So is it with those who think they have only to follow the suggestions of their own heart in order to obtain happiness here and hereafter. They are in a state of spiritual death though they know it not; and unless roused from their lethargy, the torpor will result in endless woe. Heaven is God's heaven, and those who enter it must pass in by God's way. The blood of Jesus Christ, God's Son, cleanseth us from all sin. Neither is there salvation in any other.

Again, there are some who put off attention to their souls' interests till a future time. Like Felix they resolve to consider religious matters when a more convenient season comes. They have no intention of neglecting their souls' peace altogether; but they fancy they will have time and opportunity enough to think of this before the end of their days. Perhaps this procrastinating spirit is fostered by those who take a man's last sayings, and from them, without regard to his previous life, judge as to his future destiny. O what madness it is to put off the soul's concerns till the man is stretched on a bed of sickness or till death stares him in the face. When the body is racked with pain, how can the soul attend undisturbed to the things that concern its eternal well-being? Or when there is the consciousness that the spirit must quickly pass into eternity and stand at the bar of the heart-searching God, how can the unsaved soul contemplate this but with fear and trembling, and how can that shuddering soul calmly consider the redemption purchased by Christ? They said of the old testament saints, "They were gathered unto their people." It was like to like. We may not limit the Holy One of Israel; yet the general rule is that as is the life course of a man on earth, so will be his destiny in eternity. The wicked go to their own place and the righteous join the spirits of the just made perfect. "Quench not the Spirit." How shall we escape if we neglect God's salvation?

There are some who deceive themselves in another way. It is not easy to get at their creed, but it somehow resolves itself into the notion that in the general judgment they will in some way be able to escape in the crowd and attain to eternal glory. How derogatory the idea is to the perfections of God The perfection of omniscience is that God, while attending to all the concerns of His whole universe, can attend at the same time to every individual creature as though He had nothing else to care for. We have only to look around us to find multitudinous proofs that such is God's omniscience. The minute and trifling has God's fullest attention as much as the great and grand. And there will be no escaping at the world's assize. "*Every man* shall be judged according to his works." Could an unregenerated soul enter heaven, it would have no happiness. It could have nothing in common with the glorified inhabitants of the upper world, and its strongest desire would be, to be away altogether from such holy society. But in the world to come, to be out of heaven is to be in hell; to be away from Christ and His saints is to be in the companionship of the devil and his angels.

Another way in which men deceive themselves and mock the Lord is by selfishly hoarding up their wealth in this life and at their death leaving it to found some charitable institution or to help one already in existence,—under the impression that in this way they must obtain the favour of God and purchase an entrance to heaven.

True, they get a place in the muster-roll of philanthropists; yet they deceive themselves. Let no one mistake me. All honor to the men who in life use their earnest efforts to lighten the burdens of a groaning race. But what of the man who to the last grasps his gold with a miser's hand and then lets it go only because he cannot take it with him? In life he never loved to help the distressed. He turned a deaf ear to the cry of the weary; he saw men sinking in the depths of ignorance and vice and never held out a helping hand; he heeded not the orphan's wail; he never caused the widow's heart to sing for joy. But when the sands of life are nearly all run out, and when he begins to realise that his prized possessions must fall from his trembling hand, he makes such a disposal of his wealth that men will laud him as a benefactor of his race. What thank has he? He gives up his pelf when he cannot keep it, believing that it will be an acceptable offering to God. The Lord abhors the gift and despises the giver. Philanthropy is a noble thing when its indulging motive is love to God; but if any man thinks that he can buy the bliss of heaven by bequeathing wealth to be spent in works of beneficence, he only deceives himself and mocks the Most High. The words of the Lord Jesus are too plain and weighty to leave any room for doubt: "Except a man be born again he *cannot* enter into the kingdom of God." We remember the injunction of Paul to Timothy:—"Charge them that are rich in this world that they be not highminded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."

If we know these things, happy are we if we do them.

Ahmedabad. OMEGA.

THE AMENS OF CHRIST.—XLII.

Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John xii. 24.

Skepticism is childish when it remarks that the seed or grain does not die; as a seed it does die and is no more; and without such dissolution the germ contained in it could

not come into play. It is buried out of sight; destruction lays hold upon it; then that which is indestructible finds a sphere for its energies and the new plant begins to be.

Some Greeks had expressed to one of the disciples a desire to see Jesus. These are not thought to have been Hellenic Jews, but Greeks proper, who had received, like Cornelius, a certain measure of light and had come up to worship at Jerusalem, though they had not access to the temple and had not the opportunity that others had of seeing Jesus. They asked for a private interview. The ministry of Jesus was restricted to the Jews. So long as the middle-wall of partition stood, he religiously observed it. Call to mind the affair of the Syro-Phœnician woman; also his instructions to the disciples to go only to the house of Israel. But he looked forward with glad anticipation and irresistible desire to the hour when the barrier should be removed, though he knew well that the cross stood between him and that longed-for liberty. I have a baptism to be baptized with, and how am I straitened until it be accomplished. He was straitened; cabined, cribbed, confined, until he could command the Gospel to be preached to every creature. He replies to Philip in a way that intimates that the Greeks must still wait a little. If he had entered into converse with the Greeks, it would have given plausibility to the opinion already expressed by many of the Jews, that he was lax in his attachment to Judaism and had a leaning towards the Gentiles. Some had already asked the reproachful question, Will he go unto the dispersed among the Gentiles, and teach the Gentiles (Greeks)?

But the heart of Jesus leaps within him when this desire of the Greeks to see him, is conveyed to him. He hails it as a providential intimation that the long-expected hour is at hand. In those simple words he seems to hear the divine promises of Isaiah XLIX: It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.

Christ had been announced in prophecy as the Desire of all Nations. Very remarkably, the Jews, notwithstanding the mighty attraction of cohesion constituting them one, notwithstanding their affection for Palestine, had during the last centuries of their national existence become widely scattered over the whole Roman world, and had adopted the languages of those among whom they dwelt. Through these colonists the Gentile world had become very extensively acquainted with the Jewish expectation of a Saviour, and the predictions regarding him had been even incorporated into the Sibylline writings. The time had now come of which Haggai had spoken; and these Greeks might be regarded as the delegates of the Nations, conveying their desire.

The hour is come, says Jesus, that the Son of Man should be glorified. But the path to the glory which I seek is that which lies through Gethsemane, the Prætorium, Calvary. I must drink the dregs of humiliation; I must myself be lost, in a sense, lost with reference to what this world calls life and honor and power and religion and God, that I may be glorified with the glory that belongs to me, the glory that I seek, the true glory of God in the salvation of men. In much fruit is my Father glorified, when that fruit is manifestly from him, and not traceable to anything in man.

The path to the cross was a path where solicitations stood on the right hand and on the left, all the way along, urging the Lord of glory to turn from the ignominy and the loss and the sorrow and the solitude and the darkness and the profitlessness, and to confound his enemies by a revelation of his glory. And these solicitations were greatly strengthened by the affinities and affections established between him and his disciples; and by a multitude of influences to which his human heart was keenly sensitive. But he was more than the greatest of prophets; he was God's only-begotten Son; he was the Saviour of the world; and he went to the very end of the path of self-crucifixion.

And we must be crucified with him. This is discipleship. Choose ye this day whom ye will serve, he says to his disciples as he is about to throw himself into the *via dolorosa* of Calvary. If any man serve me let him follow me; and where I am there shall my servant be. This law of the seed-corn that perisheth applies to our sinful natures as truly as to Christ's sinless nature. But where shall our humanity find the strength and courage to give up self to the cross? In Christ. By faith. It is on Christ's cross that we are crucified. It is the divine love that reaches our heart through Christ's tears and blood that nerves us to deny ourselves and lose our life for his sake, and be with him in his resurrection power and glory. Poverty of faith makes imperfect consecration; the faith that overcomes is the faith that leads to entire consecration, entire crucifixion.

Have you a will that is not Christ's will? Habits that the Spirit disallows? Aims that are not warranted by the Gospel? Desires that open a door to the tempter? Or, to come still more home to you, is there any thing in you that you shrink from narrowly scrutinizing? Any unvisited chamber of your heart? Are you unwilling to enquire earnestly whether there may not be tasks for you of which you have not dreamed? Have you gone to work to make your life easy, letting in just so much light of truth as you can conveniently dispose of, and encouraging yourself by the thought that the Christians around you must know, and that your way is theirs? Ah, how vain for me to lift up my voice, when a thousand around you give such a different exposition of the summons of Christ. At least let me see to it that I deceive you not by my example; let me follow Jesus in that path that leads to crucifixion before it leads to glory.

What is Truth?

Ye shall be as gods, knowing good and evil. 'As God' would be better. It is Elohim in the Hebrew, the same as at the beginning of the verse: 'God doth know that in the day that ye eat thereof then your eyes shall be opened.' The serpent proceeds to assert not merely the innoxiousness of the fruit but its singular virtue. The reason why a distinction has been made between this tree and the others, is not in any inferiority on its part, but in the fact that it is capable of imparting a far higher good than they can. Did not he that created it tell you that it is the tree of the knowledge of good and evil? You must be painfully aware that your knowledge is very defective. From day to day a little additional light may come to you, but how very scanty it is; it rather serves to make you conscious of the immensity of what is undisclosed. How great is the gulf between you and God, while you remain thus ignorant. Of the true nature of good and evil, respectively and in their relations, God knows, but you know nothing. This tree was created to give you this knowledge, the possession of which shall make you as God himself, and constitute you in a noble sense the son and daughter of the Lord God Almighty. And what but this did he design in creating this fruit so palatable, and you with appetite, physical and mental, corresponding to the banquet? Only it seems he was in no haste to put you in actual possession of this treasure; he would teach you to value it by withholding it for a little season. But now is the time fully come for you to reach the higher life that here opens before you. You need something better than food which merely satisfies your physical appetite. You must be conscious in yourself that something better than this Eden life of child-like ignorance belongs to you. Take then and eat this soul-enlightening fruit, and you shall then be in reality, not nominally merely, in the image of God.

And the woman took of the fruit. (Gen. III. 6.) The words of the serpent overcame. What was there for them to overcome? Her faith in God. Her knowledge might be scanty in many respects, but she knew that God had created her and all things, that he was Lord of all, that he had given thousand-fold proof of his kindness, that he had perfect right to ordain what should be done and what left undone, what taken and what renounced. She knew that no one had authority approaching the authority of God, no one could contradict God without condemning himself. She knew that it was a base thing to doubt the love of God and to act as though his commandments were intended to debar her partner and herself from any real good. There might be a higher life for them, more ample knowledge, more intellectual power, a larger freedom, a less limited arena; their present stage might be a kind of pupilage; but how guilty a thing would it be to seek enfranchisement from this, at any other hand than God's. Bid Adam ask God again about the tree, if he will, confessing the attraction and asking help; bid him ask God about the words of the serpent; but do not forget the prohibition of the most high God, who giveth thee all things richly to enjoy. Dost thou desire the knowledge of good and evil? Thou hast it: God is good; his will, his word, his works are good; and whatsoever opposes his word, his will, is evil; evil is here present in the serpent. Should not this glimpse suffice? Ah, thine eye is upon the fruit, thy imagination is busily picturing a nobler and more felicitous condition of things than that in which thou art, thy curiosity is stimulated; the enemy has found an ally within thee. And so, not even waiting to consult with her husband, she takes of the fruit and gives to him.

Correspondence.

To the Editor of the Bombay Guardian.

MY DEAR SIR,—Few people in India I am persuaded have any just appreciation of the awful crisis in the famine in these districts which we have now reached. Excepting for two or three months at the beginning of the famine there was little cause for alarm as to the result so far as regarded human life. The P. W. D. by the end of January had succeeded in providing a fair amount of work for the unemployed, and the various poor houses provided for the sick and feeble. At the same time the price of food though continuing at famine rates ceased to rise, so that for several months there was little cause for anxiety. But about six weeks ago the state of affairs began to look very dark. The monsoon season had arrived but still there was no appearance of rain, nor for a fortnight after the usual time did we receive a shower. During this period grain rose in price almost daily, and even after a few copious showers had fallen there was no reduction in the price of food throughout the district at large, and now again for fully a fortnight no rain has fallen and the price of grain has risen so high that wheat is selling at 4½ seers the rupee and barley at 5½, while the men are paid where work can be obtained in the fields, at the rate of 1½ annas a day. Thousands of famishing families are travelling about the country in a state of distraction unable to obtain work, while multitudes who a month ago were able to labour are hardly able to bear

their own weight. I shall not attempt minutely to describe the sickening scenes of famishing groups and dying people with whom I am brought in contact. I refer not to those who are always poor and struggling for subsistence, but those who a few months ago were well to do. They have striven successfully to maintain themselves during the past few months by selling off all their effects, but now that they have nothing more to dispose of, they are compelled to appeal for aid. About six weeks ago I began to render assistance to the famishing poor through the agency of the teachers of some of the villages where I have schools. In this village marked distress early appeared. Six weeks ago, however, 1 Rupee per day met most of the cases of absolute want, while now 6 per day, (the sum which has been spent daily for some time past) is a mere fraction of what is absolutely required. Five rupees are daily spent by our teacher in Bhirai, a large village 18 miles to the South of Nusseerabad and from two to four rupees are spent in each of the 4 villages, Leerie, Kumharia, Shokla and Danta. When I was here last week the group of starving people assembled in the school-room to receive assistance presented the most sickening spectacle I had ever witnessed. Out of 70 people aided, 12 had guinea-worm, several being afflicted by as many as four or five. Several had hands and feet swollen as the results of starvation and several comparatively young people required help to rise after they had been served. This, however, is now a daily spectacle as I move round among the villages. Diarrhœa and famine fever have now become so common that I am not surprised to hear in every village I enter of numerous cases of death from starvation. I have just assisted in distributing nine rupees worth of Ata among 135 people, the most worn-out and death-like of any I have yet seen collected in a group. But I shall not remark further on the sickening scenes which such groups present, but will request you to take a rapid glance at our present position and prospects as a famine-stricken community.

(1.) I am satisfied that the supply of grain in this district is nearly exhausted. A supply from other markets is therefore absolutely necessary. But the price of grain in all available markets is so high, comparatively, that before it can be brought here the price is so enhanced that it cannot be sold without loss at rates cheaper than those now ruling in the bazaars.

(2.) Although an ordinary fall of rain should still be vouchsafed to us the coming harvest will be a very small one as the area sown this season is greatly below the average and many of the fields have already suffered seriously from drought. On the other hand if rain be withheld for even a few days more, only the fields near talaos and wells can be preserved. And it is a very sad fact that no small portion of the land thus situated has been sown with *Cotton*.

(3.) There are at present no Government *famine relief* works in this district of which I am aware. Those planned for last year were expected only to last till the rains, and they have not done more.

From the above facts I think it will appear that private enterprise is insufficient to introduce the requisite supply of grain into this district. Government assistance is urgently required. Were Government at once to secure one or two traction engines to work between Agra and Ajmere for the importation of grain, the requisite assistance would be easily rendered. It will further appear that extraordinary activity at the hands of the P. W. D. is required; but it is perfectly evident that the staff of engineers is utterly insufficient to overtake the enormous amount of work which will thus be thrown upon it, and if a period equal to that which has occupied last year with "plans and estimates" must again be expended thousands of people must in the meantime sink into an early grave.

WILLIAM MARTIN.

Tantōotee near Nusseerabad, 19th August 1869.

Epitome of News.

SATURDAY,—AUGUST 21, 1869.

—*Times of India*: "People in all parts of India will be glad to know that Lady Edwardes has completed, and is on the point of publishing, the *Life of Sir Henry Lawrence*, which was left in an unfinished state by her lamented husband. It is hoped that she may be induced to undertake also a memoir of the great and good man whose name she bears."

—The project for a Guzarati Vernacular Class in the Grant Medical College promises to be successful, through the liberality of several Native gentlemen.

—The same, touching the Albert Life Assurance Company: "We do not think that the policy-holders have any cause to be anxious beyond measure as to their prospects. After the affairs of the Albert Company have been thoroughly investigated, we doubt not substantial Assurance Offices will be found perfectly willing to take over its business."

—There is 5 feet less water in the Vehar lake than there was last year at this time.

—*Delhi Gazette*: "The Government of India have authorized the Government of Bombay not to exempt native female singers and dancers from the payment of Income Tax. For obvious reasons we believe that in a country like India it would have been expedient for our Government to let alone this class of people, rather than, by taxing any one of their avocations, leave room for supposing that their actual calling has been legalised."

—*Pall Mall Gazette*: "The untutored savages who roam the deserts of Central Africa little imagine what a surprise the indefatigable M. Lesseps is preparing for them. During the progress of the works at Suez he despatched a number of engineers to the Desert of Sahara to ascertain the exact difference between the level of the tract of country and the surface of the Red Sea. The surveying party on their return reported a declivity of 27 metres, which is presumed to become still greater further inland. M. Lesseps now suggests the possibility of letting the waters of the Red Sea into the interior of Africa by means of a canal, and thus converting this hitherto almost unexplored desert into a large inland lake, which would afford easy access to the fertile countries surrounding it. The good consequences of such an achievement, in a commercial sense, would doubtless be vast; but to the present inhabitants of the country the project would be fraught with obvious inconvenience."

—The House of Lord gave judgment on July 30 in a remarkable case. The appeal was argued by Miss Shedden in person for twenty-one consecutive days, during the present session. The history of the case is briefly this:—One William Shedden, a Scotchman, settled in Virginia as a merchant in the year 1763. On his father's death, which occurred in Scotland, in 1770, he succeeded, as heir-at-law, to a large estate in Ayrshire, but he never returned to Great Britain, and died in America in 1798. Towards the end of his life he cohabited with one Ann Wilson, by whom he had two illegitimate children, one of whom is the appellant, Wm. Patrick Shedden, the father of Miss Shedden, who joins her father in this appeal. A few days before his death, in 1798, Wm. Shedden was married to the above named Ann Wilson, their son, William Patrick Shedden, the appellant, being then about five years old. Immediately after the marriage William Shedden made his will, describing Ann Wilson as "my wife late Ann Wilson." In the event of William Shedden dying without lawful issue, his heir-at-law was a nephew named Robert Patrick, grandfather of the principal respondent in this appeal. On his death-bed William Shedden wrote a letter to a nephew in Scotland, in which occurs the following passage:—"I am now going to quit this world. I have married Miss Ann Wilson, which is approved of by my friends here, and *which restores* her and two fine children I have by her to honour and credit." The son, William Patrick Shedden, was sent to Scotland to be educated, and as far back as the year 1801 litigation was begun on his behalf, with the object of restoring his status. At first the death-bed marriage was relied on, but since the passing of the Legitimacy Act, 1858, a previous marriage by "habit and repute" has been endeavoured to be set up. A long course of litigation has terminated in the present appeal, which was decided this morning in favour of the respondents and against the appeal of Mr. and Miss Shedden.

—The population of Rome is 220,532. Priests, monks and nuns about 8,000. Soldiers, 10,207.

MONDAY,—AUGUST 23.

—*Friend of India*: "The Committee of the Baptist Missionary Society have discovered that their native churches are not self-supporting, because 'they have not had before them sufficient examples of the self-sacrifice which becomes the Christian, of the labour, amid hunger, and thirst, and privations, and persecutions of every kind.' Each of this Society's married missionaries in India already costs £385 a year. Not merely is it implied that these missionaries waste the subscriptions of the Home church, but it is complained that they are thus enabled to live in such luxury, so far above the people and so selfishly, that they are the cause of the absence of self-sacrifice in the native church. Such are the charges of a popular preacher, who himself leads a pleasant life in London on a thousand a year, put forth by the Committee as the exponent of its views to the Baptist Church. And the remedy for this is to send out a class of men whom we can most fairly describe as missionary loafers. These youths are to labour with their hands, to 'rough it,' to live among the people and as the people live, and to live at the cost of the heathen whom they are sent to convert by their example of self-denial. Moreover, as they are to be unmarried, both for cheapness and to save them from distracting cares, the allusion to which called forth 'laughter' from the audience of the popular preacher, they are mercifully to be allowed to go two and two."

Mr. Landels made a speech to the above effect; but is it true that the Baptist Missionary Society have adopted this as their mission policy? The *Friend of India* offers the churches the following scheme: "The time has come, we think, for the Home churches, whether episcopal or democratic, to order young clergymen out to India for not more than five years, and to leave them there to choose missionary work permanently, or to return if unsuited for it. We mean such an 'order' as would leave the very serious responsibility of refusing with the person selected. Such young men need not marry for the first year at least, till the experiment has been tried."

—Same: "In the very heart of Western America we find an experiment succesfully at work which it would be well for both cultivators and the railways to try. Sherman is a desert station in the Rocky Mountains, and the highest railway station in the world, being 8,240 feet above the sea. Like similar but lower sations on the Pacific Railway, it has a windmill some 20 feet in diameter, which pumps water up from a spring into a high tank beside the track. The tank holds 50,000 gallons; the pumps will fill it in ten hours. When it is full, the water lifts a little float; that pulls a wire; the wire shuts up the sails of the windmill, a dozen yards away, and it instantly stops. When the tank gets nearly empty, the action of another float opens the sails and the windmill starts again. The cost of the ingenious apparatus all set up is about $6000."

It seems to us there might be applications of this principle at a trifling expense, and that the wind might be used to raise our tank water for watering the streets and save so much good Vehar water.

—"The Propagation Society's Committee in England is not unanimous in expressing its gratitude to the Bishop of Calcutta for his action in the Kole Mission. The Society carried by a majority of only 18 to 8 the following resolution: "That this Board desires to convey to the Metropolitan of India the expression of their thankfulness for his recent action in regard to the Chota Nagpore Mission."

—The *Pall Mall Gazette* has not much admiration for the Vedas nor much consideration for the feelings of those who admire them. Writing about Max Muller's "translation" of the Rig-Veda, it says: "The Vedas, as a whole, may be described as prayers, litanies, invocations, hymns, liturgical rules, religious precepts, moral laws, philosophical reflections, myths, fables, metamorphoses, stories monotheistic, idolatrous, magical, and human, cosmologies, lists of gods, scraps of popular poetry, amorous dialogues, parodies, and last not least, obscene phallic details. Each Veda is traditionally divided into—(1) the *Mantras*, or prayers, which form the so-called Sanhita; (2) the *Brahmana*, or ritualistic ceremonial part; (3) the *Upanishad*, or philosophical part. In regard to their use, we may roughly state that the Rig Veda is the Bible, the other Vedas being prayer-books, hymn-books, Talmuds, Targums, in which the religious chapters are diluted, as it were, with the words or opinions of the Chaucers, Hookers, Kants, Curiers, Comtes, Voltaires, Louvets, Swinburnes, of ancient Hindustan. The language of these works is so grammatically and lexicologically hard, their style is so obscure and spasmodic,

that they have from the earliest times puzzled the deepest pundits, having, indeed, never been thoroughly understood except by the modern Germans. According to orthodox Hindu doctrine, the three chief Vedas have existed from eternity. In the Institutes of Menu their essential evolution is as follows:—The Divine Being deposited himself in an egg, where he lay 1,555,200,000,000 years, after which he hatched himself in the form of Brahma. His next step was to 'milk out' the three chief Vedas, Rich, Yajush, and Samad, from fire, air, and the sun. Tradition adds that the genesis of these books was now complete, but that they afterwards were carried by a devil to the bottom of the sea, whence they were hauled up by Vishnu, being afterwards as it seems, rearranged by one Vyasa. This operation occurred some hundreds, or, thousands, of years before the birth of Christ. In the age of Mahomet, however, the Vedas appear as objective realities, although even this knowledge comes from the obscure testimony of a Chinese pilgrim.

"Neither the Semitic nor Turanian spiritual fancy has matched the folly and filth of Rama's invasion of the Dekkan at the head of an army of apes; of Vishnu's incarnations, as a fish, a tortoise, a lion, or a bear; of Krishna's flirtations with the 16,000 milkmaids in the wilderness; of the fall of the Linga of Siva from heaven, when Brahma suborned a cow and a tree to swear that he had seen its utter end. But idiocy and indecency have their degrees. The faith of the Puranas and the Code of Menu is not the faith of the ancient scriptures of India. The Vedas are, it is true, brimfull of gibberish, pedantry, and pollution; but they contain traces of a better order of things. If their chronology were a little more certain, we might say that they flatly contradict M. Comte's doctrine (already amply disproved in other ways), that human faith begins with many gods and ends with one or none."

—*Bombay Gazette* on the Duke of Argyll's despatch concerning Indian Railways: "The contemptuous manner in which direct railway communication between the port through which nearly the whole European military force of the Empire passes and the North West, is dismissed in favour of roundabout lines, is not creditable to the sagacity or independent judgment of the Duke of Argyll. The Viceroy in Council not only considers it important that a direct line should be made by one or other of the rival routes but they think that it ought to be one of the first projects undertaken. While sanctioning the lines which, although they stretch into Jeypore and reach the Sambur Lake, and connect Ajmere both with Agra and Delhi, yet properly belong to the Ganges system of communication, the Secretary of State lays it down that if a railroad be made from Ajmere via Neemuch to Indore (and of course, Khundwa) the construction of a trunk line from Delhi to Bombay may be deferred. Obviously the Duke considers that roundabout communications between the interior of India and her largest and best port will be all-sufficient for many years, since he not only dismisses cavalierly the direct route to Delhi, but in his budget speech he recommends the completion of the Indus line on the ground that it will place the provinces of the Punjab in communication with the port of Bombay. Take any route to Bombay but the straight one, is the doctrine of his Grace."

—Miss Clara Bilk married a Mahomedan Moolvie, ex-minister of Oudh, in London, in 1860 and is now suing him for the cost of her maintenance during a number of years in which he has cast her off. He is at present in the service of the ex-Nawab of Tonk.

—The war in Japan is said to be over.

—*San Francisco Times*; description of the new aerial machine: "The carriage, which is merely a large working model, is a balloon, shaped like a cigar, both ends coming to a point. It is 37 feet long, 11 feet from top to bottom, and 8 feet in width. These are the measurements at the centre of the balloon, from which point it gradually tapers off toward either end. Around the balloon lengthwise, and a little below the centre, is a light framework of wood and cane, strongly wired together and braced. Attached to this frame, and standing up as they approach the front of the carriage, are two wings, one on either side. They are each five feet wide at a little back of the centre of the carriage, and do not commence to narrow down until they approach the front, where they come to a point. These wings are made of white cloth fastened to a light framework, which is braced securely by wires. The main frame is secured in place by means of strong ribbons which go over the balloon and are attached to corresponding portions of the frame on the other side. To the frame at the hind part of the carriage is attached a rudder or steering gear, which is exactly the shape of the paper used in pin darts, four fans at right angles. This, when raised or lowered, elevates or depresses the head of the carriage when in motion; and when turned from side to side guides the carriage as a rudder does a boat. At the centre and bottom of the balloon is an indentation, or space left in the material of which it is built, in which the engine and machinery are placed on framework. The engine and boiler are very diminutive specimens, but they do their work handsomely. The boiler and furnace are, together, only a little over a foot long, four inches wide and five or six inches in height. Steam is generated by spirit lamps. The cylinder is two inches in diameter and has a three-inch stroke. The crank connects by means of cog-wheels, with tumbling rods which lead out to the propellers, one on either side of the carriage. The propellers are each two-bladed, four feet in diameter, and are placed in the framework of the wings. The boiler is made to carry 8 lbs. of steam. When not inflated, the carriage weighs 84 lbs. The balloon has a capacity for 1,360 feet of gas. When inflated and ready for a flight it is calculated to have the carriage weigh from 4 lbs. to 10 lbs."

—*Times of India*: "We regret to learn of the death of the Rev. Mr. Henry, Missionary, at Lahore, on the 16th instant, of cholera, after about eight hours' illness." He caught the disease at his work in town.

—Between August 1st and 18th 45 men of the 62nd Regt. died of cholera, and a large number in the 102nd, says the *Lucknow Times*. Not one of those attacked recovered!

—The *Native Opinion* remarks on the letter of Messrs. Cutler Palmer & Co., protesting against the Wine dues—"These article are luxuries, *i. e.* superfluities, and not necessaries like grain, ghee, &c. The persons who use them are well able to pay for them. We have drunkenness enough among Europeans and Natives, and if any dues could eradicate it, we would be rejoiced to make them so high as to become altogether prohibitive."

TUESDAY,—August 24.

—*Morning Herald*: "A Vienna paper gives a detailed account of the discovery and rescue of a nun from a Carmelite convent in Cracow, which has been already briefly noticed in our columns. On Tuesday, the 20th instant, an anonymous notice reached the Criminal Court at Cracow, to the effect that in the convent of the Carmelite barefooted nuns, one of the order, named Barbara Ubryk, had been forcibly kept in close confinement in a dark cell for 21 years. The vice president of the Criminal Court, Ritter von Antoniewicz, immediately laid this information before a judge of inquiry, who, in company with the public prosecutor, repaired to the Bishop von Galecki with the request to permit them to enter the convent. Having overcome the obstacles that were offered against their search, the representatives of the law discovered the particular part of the building where the unhappy woman was confined. The place was a cell. This cell, which was situated at the extreme end of the corridor, between the pantry close to the dung-hole, had a walled-up window and a double wooden door, in which there was a moveable grating, through which very probably food was handed in. Through a very small open window niche some rays of light could now and then penetrate into this dismal dungeon. The cell, seven paces long by six paces wide, was opened, but it is almost impossible to describe the view this piece of inquisition of the 19th century presented. In a dark, infected hole adjoining the sewer, sat or rather cowered, on a heap of straw, an entirely naked, totally neglected, half insane woman, who, at the unaccustomed view of light, the outer world, and human beings, folded her hands and pitifully implored: 'I am hungry, have pity on me; give me meat, and I shall be obedient . . . . .' This hole, for it could hardly be called a chamber, besides containing all kinds of dirt and filth, and a dish with rotten potatoes, was deficient of the slightest decent accommodation. There was nothing—no stove, no bed, no table, no chair—it was neither warmed by a fire nor by the rays of the sun. This den the inhuman sisters who call themselves women, spiritual wives, the brides of heaven, had selected as a habitation for one of their own sex, and kept her there in close confinement for 21 years—since 1848. For 21 years the grey sisters daily passed this cell, and not one of them ever thought of taking compassion on this poor outcast prisoner. Half human being, half animal, with a filthy body, with thin knock-kneed legs, hollow cheeks, closely shorn dirty head, unwashed for years, came a horrible-looking being forward, such as Dante in his wildest imagination was unable to picture. With her deeply sunk eyes staring on one spot knelt this wretched victim in her cell in the convent of the Carmelites. The judge instantly ordered the nun to be clothed, and went himself for Bishop Galecki. The bishop was deeply moved, and turning to the assembled nuns, he vehemently reproached them for their inhumanity. 'Is this,' he said, 'what you call love of your neighbour? Furies, not women, that you are, is it thus that you propose to enter the kingdom of heaven?' The nuns ventured to excuse their conduct, but the bishop would not hear them. 'Silence, you wretches!' he exclaimed; 'away out of my sight, you who disgrace religion.' The father confessor, Piantkiewicz, an old priest, who was present, dared to observe that the ecclesiastical authorities were aware of this scandal, whereupon the bishop and prelate, Spital, denied his assertion, and at once suspended the father confessor, and also the superioress, who is descended from an honourable Polish noble family. The bishop ordered Nun Barbara Ubryk to be brought into a clean cell, and there to be dressed and nursed, which the lady superior obeyed very reluctantly. When the unhappy nun was led away, she asked anxiously whether she would be brought back to her grave, and when asked why she had been imprisoned, she answered, 'I have broken the vow of chastity, but,' pointing with a fearfully wild gesture, and in great excitement to the sisters, 'they are not angels.' The investigation has commenced, but its progress is much impeded by difficulties on account of the strict rules of the order of the Carmelites."

—The Rev. Julius M. Elliott, of Brighton, was killed by a fall from the Schreckhorn, July 27. He was in company with the Rev. W. P. Phipps. Mr. Elliott, with Biner and Lauber, were about half-way up the final peak; they were just leaving the snow, and were cutting the last steps to reach the rocks of the summit; they were in great spirits at their success, and the two parties shouted in congratulation one to another. At this moment it appears that in springing from the snow on to the rocks, Mr. Elliott slipped and fell. Lauber was on the rocks, but not firmly placed, and could render no assistance. Biner caught him by the arm for the instant, but failed to hold him, and being unroped Mr. Elliott glided rapidly down the steep snow slopes of the north-east face of the mountain, rolling occasionally over until he disappeared from their sight some 1,000 ft. below, near the Lauter-aar glacier.

—There were 619 deaths by Cholera in Umritsur *in six days*.

WEDNESDAY,—August 25.

—The Editor of the *Calcutta News* has been fined Rs. 50 for contempt of Court.

—Gibson, a private in the 26th Cameronians, has been found guilty, at the Calcutta Criminal Sessions, of the murder of a sepoy of the 2nd N. I., by shooting him. The jury strongly recommended the prisoner to mercy, "on account of mental aberration produced by intoxicating liquors," and the Judge sentenced him to penal servitude for life.

—*Times of India* hears that the deaths by cholera at Gwalior have been 1,500 in 10 days.

—The Kurrachee Fair and Exhibition are to be held in October next.

—A new "Back Bay Company" which was proposed under the name of "The Albert Land Company," has come to nought.

—A collision, with conflagration, took place on the Erie Railroad July 14th. Nine persons were burned to death. A reporter says:

"Wedged in his seat by the heap of broken timber sat Rev. Mr. Halleck, of New-York City, perfectly unhurt, but unable to extricate himself from the wreck. In calm accents and perfectly collected tones he told us to get an axe and try to cut an opening in the side of the car. We searched around and obtained one from a house by the roadside, but it was so blunt that we could do nothing with it. We worked and strove to liberate the unfortunate gentleman, who sat there sound in limb watching the approach of the

hungry flames. Nearer and nearer they came, until his hair began to crisp and burn and his skin to crack. Then, when we in like manner found the heat unbearable, we reluctantly retired, compelled to leave this poor gentleman with his eight fellow sufferers to their terrible fate."

THURSDAY,—AUGUST 26.

—Fall of rain up to Monday, Fort, 80 inches; Byculla, 68.

—Deaths last week, 322.

—*Times of India*: "Mr. Souter, C.S.I., Commissioner of Police, intimates through the medium of our advertising columns, that he will be glad to receive applications from gentlemen who may be willing to employ and provide for a large number of Africans now under his charge, who have been sent to this city from Aden. The unfortunates, on whose behalf the Commissioner appeals to the public, are manumitted slaves, and they owe their freedom to the vigilance of Her Majesty's cruisers."

—Mr. Martin Tupper, explaining what he had said at a dinner, says: "Mr. Swinburne (for whose genius I have a true admiration, especially in respect of 'Atalanta') necessarily came to my tongue with Tennyson and Browning; and in an off-hand, good-humoured way I dropped a word which, as printed, seems only too infelicitous, but, as uttered, was certainly not felt to be so by those who heard me. I did not, however, say 'the clever, but not moral,' but 'the melodious, we can hardly add altogether moral.'"

Truth, if not proverbial philosophy, would have preferred the first expression.

—The *Mitrodaya* rejoices that 16 pupils have been found for the Female Normal School, but thinks that Government is beginning at the wrong end, in this school for training female teachers.

—*Calcutta Christian Intelligencer*; Rev. J. W. Stuart: "You will have gathered from the public papers something of the distress which prevails in and around Jubbulpore. At the Relief Camp in town some 1,200 are being daily fed. These are the entirely helpless, starving, dying! Besides these there are here and there large groups of able-bodied men working on relief works at 6 and 7 pice a day. Now, let us go to Moorwarah, about 50 miles down the Allahabad Railway Line. I went out there on Tuesday last, and the sight of the distress which I there beheld, can never be effaced from my mind. I saw —(1), hundreds of able-bodied men and women on the Relief works for the simple remuneration of a little rice to keep them alive; (2), I saw hundreds of men, women, and children, who are stationary in the Moorwarah Relief Camp, 'the halt, lame and blind'—who are but the shadow of their former selves, and at the sight of whom the heart sickens, and grows faint; (3), And I saw class three, who, as nearly as possible, answer to the description of No. 2, with this difference, that the latter go home (*how* I cannot tell) and return in the morning for their daily dole; (4), and then last but not least, I saw *one hundred orphan children*, on the same public bounty, just at *khana* in front of their lodging, the Serai. They were the most dirty, wretched-looking lot which I ever have seen. I verily thought some of the more recent arrivals would have choked themselves, from very greed; and then the bitter cries of others who in the distribution were perhaps being neglected, were sufficient to touch a heart of stone."

—*Record*: "At the recent morning session of the 'Clerical and Lay Conference at Ipswich,' the Rev. J. C. Ryle gave a very timely and interesting address. The subject was—'What internal reforms or re-arrangements in the Church of England appear to be most desirable in order to meet the requirements of the times?' Mr. Ryle threw out suggestions on the following points:

1. A large increase of the Episcopate—*viz.*, a Bishop to at least every county.
2. The power of Bishops less autocratic, and limited by a standing council.
3. Re-construction of the cathedral bodies; none but resident Canons.
4. Radical reform of Convocation, including the union of the two provinces, large increase of Proctors of parochial clergy, and admission of the laity in equal numbers with the clergy.
5. Introduction of the order of Sub-Deacons.
6. Better training of ministers for preaching.
7. Liberty to divide the services, and to have occasionally a simpler service.
8. Systematic co-operation with the laity; nothing of importance to be done without them (*e. g.*, the admission of lay representatives at Ruridecanal Meetings)."

FRIDAY,—AUGUST 27.

—The chiefs of Kattyawar have subscribed Rs. 2,600 for the Aboo Relief Fund.

—Mr. W. G. Dunlop, Deputy Commissioner of Water Police, fell overboard from the Police hulk yesterday morning and was drowned. He was subject to epileptic fits, and it is supposed that in one of these he fell overboard.

—The Gaekwar has been gratifying his European friends in Baroda, by balls, elephant baiting, rhinoceros fights, and other amenities.

—The Court of inquiry on the loss of the Steamer *Jhelum*, attribute her loss to the gale and to her build, and state that the Commander and Engineer (a Native) were uncertificated.

—*Overland Mail*, August 6th: The Indian financial statement and the two new India Bills have passed the House of Commons.—The proposal of the Government to construct railways in India is received by the press with some reserve, though it is in the main approved.—The Abyssinian Committee has completed its sittings, and its report has been placed on the table of the House.—The Home Secretary is again in trouble regarding the action of the police in certain criminal prosecutions.—The Nottingham Election Court has declared Mr. Seely duly elected.—Mr. A. Seymour, Liberal, has been elected for Salisbury.—Disestablishment of the Church in Wales is proposed by the member for Denbigh.—The action on the abduction of a Jewess has resulted in a verdict for the plaintiff, with 50*l.* damages.—Telegrams report serious differences between the Sultan and the Viceroy of Egypt.—The new constitution of France has been formally approved by the Senate.—A frightful colliery accident in Saxony has shut up 321 men in a mine. There is no hope of their rescue.—A Provisional Government of three persons has been agreed upon by the allied Powers in Paraguay.—The American Government have seized thirty Spanish gunboats building in New York.—A fire at the Government warehouse at Philadelphia, has consumed 40,000 barrels of whisky.—Amongst the deaths recorded this week are the Bishop of Salisbury; Major-Gen. F. Hope; Capt. H. R. Pelly, R.E.; Lieut-Col. W. F. Anderson, 28th Bombay N. I.; and Professor Jukes.—In consequence of representations made by Mr. Roberts, the Spanish Minister, the United States' authorities have permitted the building of the Spanish gunboats to be continued, merely prohibiting their departure to attack Peru.—The Divorce Court has pronounced a decree against the respondents in the case of "Vivian *v.* Vivian and the Marquis of Waterford."—The Rev. W. C. Lake has been appointed to the deanery of Durham.—The Brazilian mail brings advices of a considerable victory gained by the Paraguayans over the allies.—The Carlist rising in Spain, though threatening, has proved unsuccessful. Some military executions are reported.

—The *Cras* a Cracow paper, publishes in a special edition a story which may well be in connection with the whole mystery. It is as follows:—

'In the month of April 1848, a patrol of the National Guard remarked, about one in the morning, a travelling carriage before the entrance door of the Carmelite nunnery. Curiosity and suspicion induced the young men on guard to stop the carriage, which was just starting. Two of them went to the carriage door, and saw in the carriage two men, one of whom held on his knees a woman in nun's dress, and having a nightcap on her head. While the National Guards asked questions of the men in the carriage, the woman jumped out and ran into the courtyard of the convent. One of the guardsmen ran after her, and, in spite of her entreaties, would not let her go. The noise in the midst of the night awoke the nuns and servants of the convent. When the the nun remarked this she cried out, 'I am lost!' and fainted. What happened to her afterwards is unknown. The patrol arrested the two men, and led them towards the town, but moved by their entreaties, and seeing in the whole matter but a love adventure, the patrol, consisting of students of the university, let them go.'

—Mr. Josiah Mason, citizen of Birmingham, has erected an orphanage at Erdington for 300 children, at a cost of 60,000*l.*, and has endowed the charity with landed estates valued at 200,000*l.*, thus making in the total 260,000*l.* for charitable purposes.

—The effect of the Irish Church Bill is already felt. Though only a week passed into law, there are those who in their public devotion desire to pray neither for Queen nor Parliament. Letters have appeared in various newspapers urging that these prayers should at once be struck out of the Liturgy, and in one instance a clergyman writes that his congregation have already threatened to leave his church if he uses them in the future.

—Through the death of the Bishop of Salisbury, Dr. Wordsworth, Bishop of Lincoln, becomes entitled to a seat in the House of Lords.

—It is rumoured that, under the new Resignation of Bishops Bill, the Bishop of Oxford will be translated to the bishopric of Winchester, in the room of Dr. Sumner, who will resign, and that Dr. Stanley, Dean of Westminister, will become Bishop of Oxford.

—The *Levant Herald* of July 28 writes in very strong terms upon the relations between the Sultan and the Viceroy of Egypt, and urges the former to immediate action. Not a moment should be lost it maintains. The policy of the Porte should be to enforce at once the forfeit the Viceroy has incurred. "The facility with which this may now be done," adds the *Levant Herald*, "is a reason the more why the opportunity should not be lost. Hobart Pacha is not worth his salt, for with a couple of ironclads and as many regiments from the Seraskeriat, he might have the Sultan's commissioner in Cairo within a week."

—An interesting event connected with the shocking case of the Convent at Cracow, is the discovery of the writer of the anonymous letter. His name is Gonsierowski, proprietor of an inquiry office at Cracow. A certain Father Lewkowicz, a Carmelite monk, who was for a long time father confessor in the convent of the Carmelite nuns, left Cracow some time ago and went to Trzebinia, where, while in a state of drunkenness, he disclosed to the priest of that place—a very old gentleman—the horrible secret. This priest informed Gonsierowski, his cousin, of it, with the request to communicate it to the authorities. Singularly enough, this Father Lewkowicz, the most important witness in the whole affair, suddenly died during the night of the 25th. The judicial commission has proceeded to Czerna, and ordered Father Lewkowicz's corpse to be exhumed. The health of Barbara Ubryk is improving, and the doctors hope she will recover and be cured of her insanity. The excitement of the people is still so great that the authorities have found it necessary to protect all the convents of the town by giving each of them a military guard. The lady superior has been arrested as well as her predecessor, who was living in another convent.

THE LIFE OF THE CHURCH AND THE SUCCESS OF MISSIONS.*

Psalm LI. 12. *Restore unto me the joy of thy salvation, and uphold me with thy free Spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee.*

I do not propose at present to give anything like an exposition of these remarkable words. I would rather to-day direct your attention very specially to one leading thought, lying, as it were, on the surface, and very suitable to be somewhat expanded and practically applied by us on the present occasion. I refer to the existence, here so evidently assumed, of a close connection between the growth or revival of vital piety and the successful propagation of the Gospel. The practical result contemplated by the Psalmist, as following upon an answer to his prayer for fresh spiritual strength and a restoration of the lost or languishing joy of salvation, was this, that then he would teach transgressors God's ways and sinners would be converted unto God. Now, if this holds good in the case of individuals, there appears to be no reason why we may not go farther, and regard it as a principle applicable to particular congregations or communities, and even to the Church at large, that (with certain qualifications which I shall afterwards notice) there is such a close connection between the piety of the Church and the success of its Missions that the one has a most important influence in promoting the other. It is this principle, so plainly laid down in the words of the text, that I now desire, in dependence on the divine blessing, to present to you in some of its practical

* Preached in the Free Church, Calcutta, on the morning of the 6th January, 1867, on the occasion of the annual collection for the Bengal Mission; by the Rev. J. Pourie.

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bearings, both on the Church generally and also more particularly on ourselves in relation to our own present duty.

The question is sometimes asked, but perhaps when suggested oftener suppressed and set aside—"Why is there not more success attending our Missions?" This question assumes various forms, and is started on various occasions, but at bottom it is the same. Sometimes it is a general wondering why the world has not been already, long ago, converted. When God so loved it as to give his own Son that whosoever believeth in him might not perish but have everlasting life; when the Gospel is invested with such a mighty saving virtue that it is emphatically, "the power of God unto salvation to every one that believeth;" when salvation is so free, so complete, so universally available and so easily obtained; when God in good faith thus offers salvation to every man and wishes that all would accept it, why are there still so few who are saved?—why, instead of living on in wickedness, is the world not converted?

Sometimes the quetion is more particular. "Why," it is asked, "is the progress of Christianity now so slow and limited compared with its rapid and wide-spread propagation in the apostolic age?" When Paul planted and Apollos watered God gave the increase in marvellous abundance. Beginning at Jerusalem the ambassadors of Christ went forth, beseeching men in Christ's stead to be reconciled to God, and everywhere they left behind them companies of converted men. The proud, persecuting, self-righteous Pharisee was smitten to the dust, and cried out in the agony of his spiritual distress to the despised Nazarene, "Lord, what will thou have me to do?" The ignorant idolater cast away his idols and turned to the living God. The enlightened Athenian Areopagite cast in his lot with the sect that was everywhere spoken against. By the foolishness of preaching in those days many of the most accomplished men of Greece forsook the schools of philosophy, and in the company of slaves were content to worship, and happy to trust in, Christ crucified, as the very power of God and the wisdom of God. And even in imperial Rome, the mistress of the world, and there even in Cæsar's household, the glad tidings of salvation were received and welcomed. Wherever the Gospel had free course it was glorified in the conversion of the chief of sinners. "And why," it is asked, "should the very same Gospel be so little blessed now?"

Sometimes, again, the question has reference to different places, or to different Missions and modes of operation. It cannot be denied—nay, rather, we rejoice to declare—that in some parts of the heathen world there have been far more numerous and wonderful proofs of the power of the Gospel in the conversion of the heathen than any of us have ever seen or heard of in India. It cannot be doubted—nay, we thankfully acknowledge—that some Missions have been honoured to reap far more abundant fruits from their labours than ours has ever done in Bengal. And we will not refuse to confess that some Missionaries who have tried one method of making known the truth as it is in Jesus, have had greatly more visible success than others who have pursued and still continue to pursue a somewhat different method. Now the question has been often asked, sometimes in querulous disappointment or impatient weariness, but sometimes also with candid practical earnestness,—"Why is there such a difference? Why is the progress of Christianity here so slow compared with its rapid and triumphant march in certain other parts of the world? And why should one method of Missionary operations be productive of so small results, when by another so many souls are being brought to the Saviour?"

To these various forms of one great question many different answers have been given. Some have sought summarily to solve it by carrying up the whole matter to the mere sovereignty of God. Others have accounted for the difference of fruits by insisting on the difference of soil on which the good seed has been sown. Others, again, have laid stress on the difference in the systems and methods of Missionary operations, as if that would explain the discrepancy in the results. While not a few have supposed that the true explanation is to be found in the difference in qualifications and endowments of the men, whether in respect to the miraculous gifts of the apostolic age or the ordinary intellectual and spiritual attainments of modern Missionaries.

How much or how little value these various answers possess, I will not now stop to consider. There is another, however, that has sometimes been given, which lies more in the line of thought suggested by the text. It has been said that our limited Missionary success, as compared with what might have been expected, and what in other ages and places has been actually realized, may, to a large extent be accounted for by the little faith and zeal that now animate the Church of Christ in carrying on missionary work. Now this, Brethren, is a view of the question that ought to come home to every one of us. Is it the Church—is it I—is it you, individually, as members of the Church, that is to blame for the want of more success? Is it because our congregations are spiritually so cold and lifeless—is it because our own hearts are so hard and worldly—is it because our piety is so shallow, our prayers so formal, our zeal so lukewarm, that our Missions are so powerless and the Gospel so little glorified? Come and let us reason together on this important matter; and in order that our thoughts may be orderly as well as earnest, let me ask you to consider this subject suggested by the text, the connexion between the piety of the Church and the success of its Missions.

But first of all let us understand what we mean or ought to mean, when we speak of the success of Missions. For there is a good deal of vagueness in the phrase as it is commonly used. Strictly speaking, success is not achieved till the end aimed at has been attained. And what is the great aim of all Missionary effort? It is not merely to make some converts, and to organize some new congregations. These are but steps towards it, these are but successive stages on the way to Missionary success in its highest and strictest sense, which is nothing less than the thorough evangelization of that part of the field where any Mission is established. But there are lower and secondary senses of the phrase. Just as in a battle there are many minor victories before the full, final, crowning triumph; so also in Missions there may be much real success on a smaller scale though the ultimate glorious issue is still far ahead. When a congregation of converts has been gathered together and organized by any Mission, such as the one here in connection with our own Mission, perhaps the most thoroughly independent, self-supporting Native Christian congregation in India, that is some success. When a single convert has been gained, a solitary brand plucked from the burning, such as we have again and again in the course of the past year been called to rejoice over, that is some success. When a spirit of serious enquiry has been awakened, though still there should be risk of spiritual shipwreck, that also is some success. If only a hearing for the Gospel has been gained, if the Ear-gate of Man-soul has been captured, even that is some success. Nay, I will go farther, and say that there are circumstances in which some success has been gained when opposition has been awakened and torpid indifference changed into active enmity. The truth is, it is often difficult for us to decide what is and what is not real success in Missionary operations; and not less difficult is it to estimate its amount. Though one human soul is as precious as another, yet a single conversion in one place may be regarded as a far greater success than ten in another place, inasmuch as it may humanly speaking, be a more difficult achievement, the result of greater labour and indicative of far more important consequences. Just as the colonist who is engaged in clearing large tracts of jungle, preparing the soil and extensively sowing the precious seed, may be labouring not merely more diligently but also more successfully, when the future results are taken into account, than the farmer at home who is joyously reaping his little harvest from fields that were more easily and rapidly cultivated; so may we not say that as much real success may be attending the operations of some Missions and Missionaries that are still working only as pioneers, as is seen in the case of others that are called on to welcome many converts into the fellowship of believers? And, this being so, it is surely manifest that Missionary success ought not to be measured by the number of converts, or by the size of congregations; but by the difficulties of the work and its tendency to hasten on the great, ultimate, glorious consummation, when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

(To be continued.)

TELEGRAPHIC NEWS.

London, August 17th.—The *Official Gazette* of St. Petersburg announces the suppression of the Khirgiz rebellion.

20th.—The King of Prussia has received the (Catholic) Bishop of Bombay, and has presented a considerable sum to a German College.—The Albert Life Assurance Company has suspended payment in London. A provisional liquidator has been appointed.

23rd.—The Bombay mail of the 3rd inst. arrived at Suez on the 20th inst.—The Bombay mail of 27th July was delivered in London to-day.

24th.—The Bishop of Winchester has resigned.—A Company has started to lay a light cable from Ceylon to China and Australia; the first section is to be from Ceylon to Penang.

PASSENGERS SAILED.

Per *Carnatic*, *24th*:

For Southampton.—Mr. H. Verner, Capt. E. Williams, Mr. William Peel, Mr. Edwin Mortimer, Mr. and Mrs. Lloyd, Mr Robert Gilchrist, Mrs. Macdonald and 2 children, Mr. Joseph Windle, Capt. Thunder, Mr. W. Mackern, and Capt. H. H. Mullock.

For Marseilles.—Dr. Pinkerton, Dr. Middleton, and Capt. Hazlerigg.

For Suez.—Mr. Preston Mr. Gall, and Mr. W. L. Browne.

For Malta.—Lieut. Mostyn.

PASSENGERS ARRIVED.

Per *Baroda*, *20th*:

From Southampton.—Ensign Hamilton, Mr. F. W. Grenfell, Mr. and Mrs. Barnett and 2 infants, Mr. S. Alexander, Mrs. Swanseger, Mr. A. Shirez, Mr. Parfitt, and Mr. Edwin Lund.

From Marseilles.—Mr. J. Nugent, Mr. G. Cowper, and Mr. C. Fine.

From Suez.—Lieut.-Col. and Miss Boullie, and Capt. Stewart.

From Aden.—Havildar Nutta Sing, and Private Shaik Jumal.

Per *Magdala*, *24th*:

Messrs. Denton, Showel, McDougall, Mr. and Mrs. DeSouza, Messrs. Barker, Thompson, Weinstein, Ter Matcasian, Lanfer, M. Bourrelier. Bayard, Lamarque, Blanchet, Tone, De la Concorde, Mordicai, Rubino, Mohlaf, Sebastian, Fernandes; 4 deck passengers, and 350 manumitted slaves from Aden.

Per *Golconda*, *27th*:

From Marseilles.—Hon Sir A Spencer, Captain Stephenson, Captain Riddell, Mr. Aitcheson, Col. and Mrs. Nixon, Miss Prendergast, and W. Jamrach.

From Southampton—Mr. Coleman, Mrs. Adam Smith and child, and M. Edward Jones.

From Suez—Mr. Mathew.

DOMESTIC OCCURRENCES.

BIRTH.

HUNTER—August 16th, at Rutnagherry, the wife of R. W. Hunter Esq., C. S. of a daughter.

DEATHS.

HUTCHINSON—July 25th, at Ilfracombe, North Devon, Frederick Hutchinson, Esp., late Collector of Bombay, aged 65 years.

LOBO—August 7th, at Aden, the wife of Apothecary Lobo, aged 33 years,

VICTOR—August 14th, at Nursingpoor, Henry Eltze, aged 2 years.

FELLOWS—August 22nd, at the residence of Mr. W. Pym, Annette, wife of W. B. Fellows, Esq., aged 50 years.

HALL—August 17, at the fortress of Gwallor, of cholera, Assistant Surgeon A. E. Hall, 103rd Foot (Royal Bombay Fusiliers), deeply regretted by his brother officers.

WESTMACOTT—August 20th, at Aurungabad, Ethel Edith, the infant daughter of Major G. R. Westmacott, 2nd in Command 1st Cavalry Hyderabad Contingent, aged 9 months and 24 days.

WILLIAMSON—August 22nd, at the residence of his son, Gunnesh Khind, James Williamson, Esq., Warden, Dock Yard, aged 74 years.

MANISTY—August 22nd, at Malabar Hill, of dysentery, Henry George Ashburner, only son of Henry Manisty, Esq., Solicitor, aged 8 months.

KINLOCH—August 25th, at Grant Road, of convulsions, from teething, Grace Isabella Stewart, younger daughter of Mr. W. Kinloch, Iron Merchant, aged 9 months and 10 days.

MORGAN—August 21st, at Dhoolia, (Khandeish,) from cholera, James Frank Morgan, head clerk, Collector's Office, and only son of Richard Morgan, Esq., Flender, Poona, after an illness of fourteen hours' duration, aged 21 years and 2 months, deeply regretted by a large circle of friends and relations.

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